/190 cont./

609 It was necessary for someone to tell them that they were sent by
797 /191/ Laureano Gómez before they all said: "Well, then, let
871
829 them remain."

666 In spite of their stubborn conservatism, the leaders of the
829 municipio cannot manage to make them vote for their chosen candidates unless they first get their ration of meat, chicha, and aguardiente. The ration and the vote form an indivisible unit.

829 "I am godo /Goth, pejorative for Spaniard/ to the marrow, a true conservative," exclaimed one of the important men of
[773] Calderas while he was drunk. "Juan Chiracol also was a conservative," said another.

829 The Indians of Tierradentro have been liberals since 1860,
175 thanks to the victor's aura gained by Mosquera on the plains
648 of Segovia. "The battle of Segovia" --says the padre David González--"in which the Indians took part and in which Mosquera encouraged the native ferocity, and the march on Bogotá, which fell to the rebel general, made him a demigod
[464] in the eyes of the Paez. Since the first days of the colony they have venerated the name Mosquera; the Marquis don Cristóbal Mosquera y Figueroa had been their master, their encomendero, he had taken them to Popayán in gangs to work on his haciendas, he had given to them the huge lands of his
[665] encomienda... Naturally the Indians of Tierradentro have been strongly bound since 1860 to the political faction which represented Mosquera, liberalism. In the armed struggles which later scourged the nation, the Paez staunchly bore the liberal standard."

829 In view of this, the political affiliation of the Calderas
665 Indians is an odd one; up to less than a decade ago, they formed a conservative island in the midst of a liberal majority. Possibly this attitude conceals a great desire to defend their lands. The Calderas people have no marked sympathy for the neighboring parcialidades. "They are Reds," say the natives,

/191 cont./

829 665 while the others contend for their land and reduce the extent of the parcialidad. This is what the people of Avirama, Togoima, and Lame have done. Nowadays, their relations appear to be cordial, for their political differences, at least, seem to have been obliterated.

157 The Paez are extremely pugnacious, aggressive by nature; they are easily aroused and only with difficulty erase rancor from their minds. Their psychological characteristic seems [648] to be the explosion. History gives many authentic proofs. [669] Adverse to the Spanish yoke, destroyers of the colonial settlements, /192/ in the times of the republic they have served as instruments for blind ambitions and political revenge, and nearly all the civil uprisings have been nourished with their blood. They adjust easily to the military, guerilla, barbarian [579] spirit. The riots that have taken place in the present century are memorable: La Quintinada, La Collada, and the 28th of January, the first of which took place in 1916, the second in 1932, and the third in 1950, out of motives of racism, religion, and political rancor, respectively.

Persistence in vengeance, hair-raising and fearsome crimes, and the spilling of blood characterize many aspects of the social and political life of these Indians.

## VI

### Fiesteros, Albaceros, and Mayordomos

796 623 About three months before the celebration of the fiesta, the cabildo begins to select the names of the fiesteros /fiesta leaders/ for the following year. When the candidates have been chosen, the entire cabildo goes to their home, where after much dilatory chatting they announce the authorized choice. The offer is rejected at first, but eventually the great honor is accepted.